

82

American Research Center In Egypt, Inc.

NEWSLETTER



NUMBER EIGHTY-TWO

JULY 1972

Twenty Nassau St.
Princeton, New Jersey 08540
United States of America

No. 2 Kasr el Dubbara
Garden City, Cairo
Arab Republic of Egypt

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NO. 2 KASR EL DOUBARA
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C O N T E N T S

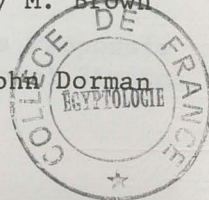
	<i>Page</i>
Notes from Princeton	1
Jurju Zaydan: A New Arab World View by Lewis Ware	2
The Tombs of the High Priests at Dira Abu El-Naga by Lanny Bell	7
Trois Campagnes de Fouilles Dans L'Assassif by Herman De Meulenaere	8
ARCE Fellows	10
Notes on Activities in Cairo	13
The Center's Guest Book	15

The *Newsletter* is published quarterly; subscription rate, \$5 per year. Editor, Lily M. Brown; copy submitted to Cairo Center reviewed also by John Dorman.

A R C E Membership Dues: (Include *Newsletter* and *Journal of ARCE*)

Individual	\$ 12
Student	7
Research Supporting (Institutions only)	2500
Institutional	500

- President John A. Wilson
- Vice-President Morroe Berger
- Treasurer William D. Schorger
- Secretary and U. S. Director Lily M. Brown
- Cairo Director John Dorman



NOTES FROM PRINCETON

Annual Meeting

The 1972 Annual Meeting of Members will be held at the State University of New York, Binghamton on Saturday and Sunday, November 4 and 5.

Most of the two days will be devoted to a program of papers, arranged by Professor Gerald E. Kadish, representing Binghamton as host for the meeting.

Members who wish to suggest agenda items for the Meeting of Members or for the Board of Governors' meeting on November 4, are requested to write to the U.S. Director.

Elected

Muhsin S. Mahdi, James Richard Jewett Professor of Arabic and Director of the Center for Middle Eastern Studies at Harvard University, has been elected a corresponding member of the Academy of Arabic Language in Cairo. Modelled after the French Academy, the Academy of Arabic Language was established in 1932 in Cairo, Egypt, to care for the integrity and work for the simplification of the Arabic language, and provide for its growth through new expressions and scientific terms and the preparation of modern dictionaries. In addition to its Egyptian members, who meet once a week in Cairo from October to May, the Academy includes corresponding members from various other Arab countries and from Asian and Western countries who attend its general meeting which lasts from two to six weeks during the winter. Professor Mahdi is the first corresponding member to be elected from the United States.

Former ARCE Governor

On April 24 and 25 John S. Badeau, former Governor of ARCE, and now at Georgetown University, presented a lecture and led a discussion for students and faculty of Princeton University on Egypt in the Arab World. Professor Badeau was President of the American University in Cairo from 1944 to 1953 and was U.S. Ambassador to Egypt from 1961 to 1964.

Recent Publications

Parker T. Hart, Editor, "America and the Middle East", *The Annals* May 1972. The American Academy of Political and Social Science, 3937 Chestnut St., Philadelphia, Pennsylvania 19104. Academy members \$2.50, nonmembers \$3.00.

Erik Hornung, *Das Grab Des Haremhab Im Tal Der Konige*, Francke Verlag Bern, 1971. 51 Seiten Text mit 19 Abbildungen, 67 meist farbige Tafeln und I Plan Gebunden sFr. 160.-/DM 144.-

Kubiak, Wladyslaw B., "Crusaders' Pottery of Al-Mina Found at Fustat", *Folia Orientalia*, Tome XII, 1970.

The publisher of *Nofretari*, *A Documentation of Her Tomb and Its Decoration*, announced in the April NL, is Akademische Druck, u. Verlagsanstalt, Graz, Austria.

Learning Packages

The Education Commission of the International Studies Association invites Proposals for Development of Learning Packages for Undergraduate Education in International Studies.

The developer will receive support for production costs. Information may be obtained from: Professor William D. Coplin, International Relations Program, Syracuse University, 752 Comstock Avenue, Syracuse, N. Y. 13210, telephone 315-476-5541, extension 3819. Final proposals must be submitted by October 1, 1972.

Visiting Professor

Professor Yahya el-Khacab of Cairo University was a visiting professor of history during the spring quarter at UCLA. He taught courses in Relations of Arab and Persian Islam during the Middle Ages, and Topics in History/ the Seljuks.

AUC - CASA Intensive Arabic Language Courses

The Center for Arabic Study Abroad at the American University in Cairo will again offer from late September 1972 through May 1973, intensive Arabic language courses at both the elementary/intermediate and advanced levels. Information and Application forms may be obtained from:

The American University in Cairo
Center for Arabic Studies
113 Sharia Kasr el Aini
Cairo, Arab Republic of Egypt Telephone: 22969 ext. 161

or the University's New York Office:

The American University in Cairo
866 United Nations Plaza
New York, New York 10017 Telephone: 212-421-6320

Arab Sociologist or Anthropologist for Academic year 1972-73 or 1973-74 is sought to assist in the detailed planning and execution of research projects at the CENTER FOR THE STUDY OF THE MODERN ARAB WORLD, St. Joseph's University, Beirut. The applicant should be a citizen of an Arab country, have a good knowledge of Arabic, and have experience in research work involving surveys, questionnaires, etc.

Further information may be obtained from:

Rev. John J. Donohue, S.J. P.O. Box 8664 Beirut, Lebanon	or	Rev. Robert B. Campbell, S.J. 415 N. Thayer Street Ann Arbor, Michigan 48104 Telephone: 313 662-1522
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JURJI ZAYDAN: A NEW ARAB WORLD VIEW
by Lewis Ware, ARCE Fellow, Princeton University

Literary historians would agree that Jurji Zaydan singlehandedly created the historical novel in Arabic. Students of Arabic culture would no doubt concur that he was one of the most important Syrian Christians responsible for transmitting the Nahdah for Lebanon to Egypt at the turn of the century; and certainly no one could deny that for sheer quantity of literary out-put Zaydan had no equal in his time.

My particular interest is in Zaydan the historiographer, and if writing history is a matter of asking the right questions, what I want to know about Zaydan is not how accurate he was as an historian but why he felt compelled to write Islamic history in the first place. More important, I have tried to grasp the significance of his notion of Islamic historical time, space and meaning; how man operates in Islamic history and how history confirms in man a sense of destiny and participation in a comprehensible Islamic world. Specifically, I have attempted to understand the nature of Zaydan's contribution to a new Arab historical world-view at a time when the Arab world found itself in the throes of an immense socio-economic and political dislocation.

In that I have analysed Zaydan's novels as historiography, my study offers to the student of Arabic language and literature an indication of how a particular literary genre is utilized in Arabic as a vehicle for communicating historical information; moreover, it can be useful to the social scientist in correcting the unjustified over-emphasis that some practitioners placed on the role of theory and model building in the construction of social categories for the Arab World. Far be it from me to argue with the contribution of the sociology of knowledge to the understanding of what constitutes human society; what distresses me is the peculiar form it has taken in contemporary social science.

Let me clarify this contention by outlining the hypothetical assumptions I make regarding my own study. There are two: Firstly, individual man creates history at the same time that the inertia of historical events creates an environment to which man is forced to comply; that is, what we perceive as our history is the tension between the determinism of historical events and our will to interrupt this process and change its temporal values; every generation rewrites its own history as it conceives its role in defining it; every generation has new bases for social reality. Ideas are important in the process of socio-historical change, but the history of ideas remains a sterile exercise in historical empiricism if it is written as the history of intellects without regard for the material conditions which underlie the evolution of ideas. To study Zaydan, therefore, is not only to study his individual uniqueness but to study him as a member of a special social category of Syrian Christians, a group of people with its own set of material determinants which influence its own history. Yet to lose sight of Zaydan the individual in the name of neat social categorization is to risk destroying the man's essential humaneness and the humanism of his message.

Many scholars working on Arab intellectual history have followed this unfortunate trend. They often insist on two categories of Arab intellectuals, Muslim and Christian; each group tends to be defined in a way that mutually excludes a sharing of a common intellectual and social heritage. The reason for this is often laid at the doorstep of the West. If the intellectual is a Christian, then *ipso facto*, he is using Western ideas as leverage to assure his ascendancy in the Arab community. The Muslim on the other hand, uses Western ideas to fend off further Western undermining of Islamic mores. The application of a dualistic law of formal logic to make the Muslim Arab intellectual the antithesis of his Christian counterpart is regrettable. Furthermore, the history of Arab intellectualism refutes it, since Zaydan, among other Christians, was devoted to the cause of resurrecting and protecting Islamic culture and civilization from Western encroachment and the reconciliation of Muslim and Christian points of view. What has been happening then, among scholars, is a failure to grasp the significance of dialectical methodology for the sociology of knowledge and in the interest of polemics the ability to perceive Muslim and Christian intellectualism as a true unity of opposites is lost.

How does the dialectic work out when applied to Zaydan? To begin to explore this point it is necessary to sketch first the fortunes of the social group to which he belonged and then to make certain comparisons with his individual biography.

Zaydan was born in 1861 in Beirut the year following the massacre of the Christians by the Druze. He was an Ottoman citizen, Greek Orthodox by confession and therefore a member of the *Rum millet*. The social organization of the Ottoman state, organizing people according to their confession, made a step outside that millet tantamount to a loss of citizenship. In that the millets were granted a certain degree of autonomy in their civil relations with Istanbul, the Ottoman social system could be described as an *imperia in imperio*. The Ottoman state, by permitting internal autonomy to the millets, encouraged a preservation of the essential socio-historical characteristics of the non-Ottoman communities for over 400 years and this contributed, in large measure, to the preservation of the Empire itself. The preservation of the millets depended on their acceptance of the static social structures imposed on them by the State, the state's task being to define the hierarchy of the social order. In a sense, the Sultan himself had the task, as representative of the State and the Shadow of God on Earth, of maintaining everyone in his place. This was altogether consonant with the Islamic order of things which distinguishes between man as such and collective man, the latter subject, in certain respects, to a law of natural selection. That is, Islam puts everything in its place according to its own nature within limits willed by God and maintained by his Deputies, but also taking into account the natural laws which regulate each order. Millets reflected this order and it must not be forgotten that Muslims formed a millet like the Christians only nearer in the hierarchy to the ruling institution of the *Osmanlilar*. Over a long period of time the static quality of the millet system was changed under the impact of a European client-patron relationship into the dynamic qualities of minorities reflecting a shift from ascriptive to descriptive social and political values. By 1860 the millets were on their way, especially in Lebanon where certain millets like the Maronites were beginning to taste political power, to becoming minorities. The Syrian Christians were therefore the first millets to start the process of redefining themselves vis-a-vis a decadent Ottoman state.

The Orthodox millet was unique in the fact that it never had a patron-client relationship with any European power until very late in the 19th century, when Russia began to exercise its spiritual muscles in Palestine. Its clergy was composed of ignorant Arab priests while the higher ecclesiastics remained exclusively Greek and due to the location of the principle patriarchate in Istanbul, was very much susceptible to Ottoman pressure. In the geo-political sense, the Orthodox of Greater Syria were distributed among other Christian and Muslim groups on the Syrian plain and in the Mount Lebanon, unprotected by either numbers or geographical position. The result was that the Orthodox, estranged from the State and unprotected by Europe, had to make accommodations to the communities in which they lived; thus the Orthodox had a longer and more vital tradition of Arabization than other Christian groups.

If we attempt to reconstruct a psycho-biography of Zaydan from the memoirs he left us, we see, among other fascinating things, how the precarious historical position of his millet in Syria manifests itself in his search for the origins of his family. He accepted, as many Orthodox do even today, the legend that his family descended from the Hawran Ghassanids, a Christian Arab tribe of the Jahiliyyah which was the first to desert the Byzantine cause in order to assist the Muslims in their conquest of Syria. This reflects, in mythological terms, his millet's alleged historical connections with the Bedouin Arabs. In his novel "Fatāt Ghassān" this legend makes its appearance as a historical theme. The Ghassanids serve as a bridge between the Muslims and the Christians and as reconcilers of their conflicts, a role that Zaydan was to play in his own career as a publicist between his audience and the ideas he wished to publicize. As Arabs, the Ghassanids showed the exemplary Bedouin virtues of courage, loyalty, and virility and as Christians they could accept with good faith the *Dhimma* covenant which the Muslims required them to adopt; it is this covenant that was the legal foundation for the millet system of the later Islamic *imperia*. Coming full circle, we see that in his novels

Zaydan is offering a rationale for re-establishing the ideal conditions of the early millet system around which later Muslim-Christian socio-historical relationships revolved. It is not surprising that, in terms of the politics of his day, Zaydan also adhered to the cause of Ottomanism in the face of nascent Egyptian nationalism because Ottomanism was to him a projection into modern times of the ideal socio-historical unity of early Islam.

Reading further in Zaydan's memoirs we are struck by the author's strong attachment to his mother, with whom he associates order and reason in his life. He speaks about how his mother gave him a sense of the responsibility of work and impressed upon him the dignity of labor. In addition, Zaydan talks about the dignity of Orthodox women who, although illiterate, always brought up children to be moral, virtuous, industrious and clean. His mother's sense of industry - one might say near-compulsion for industry - was translated in Zaydan's later life into an obsessive work ethic and a sense of order and design which gave him the necessary stamina to edit and write *al-Hilal* singlehandedly for 22 years. In the same way, the Bedouin Arab appears in his novels as a prototype of the person whose virtues he attempted to emulate. His mother serves as a model for a superabundance of female heroines that people his books. All these women are courageous, loyal, virtuous, have the welfare of the Umma at heart, reconcile differences, and in general are the prototypical value-carriers of Islamic civilization. In his later articles in *al-Hilal* on the subject of female emancipation, he praises the historical role of women in Islam and although too conservative to advocate full liberation of women from all social strictures, he heartily endorses their right to an education so that they can return to their traditional role as mothers more confident in the knowledge that their importance would be paramount in shaping the history of the modern Arabs. The memoirs contain many more insights into Zaydan's life and work. Suffice it to say that by reading this document as psycho-biography we see clearly how the man projected himself into the past and established an image of it with which he could best justify and make intelligible the history of his millet as well as resolve his own personal conflicts as an Arab Christian.

The novels first appeared in *al-Hilal* and were designed by Zaydan to cover the entire spectrum of Islamic history from the time of Muhammad to the present. Each novel is a literary rendition of some important crisis in Islamic history and conveys over and over again the same message. The period of the four Rightly-Guided Caliphs represents the flower of Islamic civilization. After Ali, Islam begins a long period of decline. The Rightly-Guided Caliphs, especially Ali, who represent to Shītes and Sunnis alike the flower of Islamic manhood, governed equitably, were pious and learned, and derived the source of their power from the people. By mischance, political control fell into the hands of the house of Muawiya. The Umayyad Caliphate became a family kingship, arbitrary, indifferent to the people and to their needs. The Umayyads awakened Arab factionalism by resurrecting the Jahiliyyah tribal animosities which Islam had tried so hard to reconcile under the Prophet. Morality and the law was neglected. The Abbasids for all intents and purposes, destroyed the Islamic community. Hereditary rulership became almost the divine right of sultans. The Caliphs wallowed in luxury; they played on the non-Arab tendencies in the milieu. Religion was formal and empty, and leadership was slowly passing into the hands of the Turks, Mamluks and Persians. The Turks initially promised a renewal of classical orthodoxy and a union of temporal and spiritual powers existed under the Rightly-Guided Caliphs, but their empire fell into decay like that of their Abbasid predecessors.

Islamic history, according to Zaydan, moves in organic cycles of flowering and decay, birth and death, reminiscent of Khaldounian historical philosophy. Only the Islamic historical perspective comes to an end after Ali. Man becomes alienated from the Islamic world-order which is in the process of collapse. Islam was born in the

desert, and Islamic man is necessarily close to nature and the natural order of things. The inevitable sedentarization of the Arabs destroys its nomadic fabric with all its egalitarian virtues. When Islam loses its spirituality through religious and social decadence it loses its value as civilization also. Zaydan attempted to point out the natural laws by means of which civilizations fell and by implication how they were to be restored. In doing so, he was acting not so much as a moral philosopher as he was a philosophical moralist, and it was his contention that if man would only learn from his past history he could easily restore its past glories through strenuous moral reform of the self, as Zaydan had done in his own life. Of course he was attacked from all sides for these views. The Christians attacked him for not making Christianity the base upon which the evolution of Islamic society was founded, and the Muslims for trespassing as a Christian on the sacred ground of what they considered their own province. Yet not all Muslims were completely against Zaydan. Opposition usually came from the conservative Azhar circles who could not accept Zaydan's historical views for several reasons: First, because of the implicit attack Zaydan made on the sterile scholastic theology which represented for the religious establishment the glory of Abbasid times and secondly, Zaydan's historical views disturbed their Muslim anti-historicism. From the Islamic perspective, history is the repetition of timeless reality, a phase in a nameless rhythm. God is the continual creator of the world and time - *creatio ex nihilo*. God must intervene in every phenomenon; therefore, there cannot really be any secondary causes in history, man's free will to influence history being always limited by God's omniscience. So any reform in history in the orthodox sense must be in the form of a spontaneous revelation from God. Man has not the power to change what God has willed.

To his historical ideas Zaydan brought the ammunition of his own intellectual times. In his memoirs we can read of his fascination with Darwinism which by the 1880's had reached the Middle East with tremendous impact. In Darwinism and the laws of natural science applied to social theory, Zaydan could not only find justification for the success of Syrian Christians in all facets of Eastern life in terms of "survival of the fittest", but more important than just rationalizing his own success, he could show that the law of biological evolution was perfectly applicable to an organic interpretation of Islamic history. He could do this in good conscience and in the face of charges of atheism because he, like so many other intellectuals of his day, was convinced that underlying science was a divinely ordained moral order.

In this short article, I have tried to present to the reader a clarification of the methodology to be used in my study as Zaydan's ideas evolve and interact with his present and past, the history of his millet and the intellectual currents of his day. The implication of the study is clear. Zaydan is an important link in the understanding of the new vision of Arab Islamic civilization which Pan-Arab nationalism has adapted today to complement its political programs. And the vision is basically one that looks backwards to a Golden Age in the past.

What can a study of Zaydan lead to? In that it is, in a minor sense, a study in developing minority consciousness, it would be interesting to observe other Syrian communities react to the values of Arabism as they move further and further away from the Islamic epicenter and assimilate to non-Arab, non-Islamic majorities. We might consider such a study in two steps: the Syrian community in the Maghrib, and perhaps another totally or partially removed from the Arab world in West Africa or Brazil. For the sociologist these communities could be an excellent gauge of social assimilation, for the historian or student of Arab culture a valuable insight into the evolution of the Arab-literary Nahdah.

Even more fascinating - if I may have the reader's permission to indulge in a metaphor - would be an investigation of the change in the historical perception that the Arabs of Israel have of themselves since, to my mind, Israel has come nearest in modern times to recreating the Ottoman millet system in the Middle East.

THE TOMBS OF THE HIGH PRIESTS AT DIRA ABU EL-NAGA by Lanny Bell, Director of the University Museum Expedition

The most recent activities of the Dira Abu El-Naga Project of the University Museum of the University of Pennsylvania continued those begun at the site in 1967 and 1968. The tombs of the High Priests Bekenkhons I (No. 35) and Nebwenenef (No. 157) were still our primary objectives, and the development of a total approach to them was our aim. This season we worked at Luxor from February 13 to May 9.

Our epigraphers, Dr. Herman te Velde and Mr. William Murnane, copied inscriptions from walls and ceilings; our archeologists, Mrs. Martha R. Bell and Miss Phyllis Caruso, studied and removed dirt and debris; our conservators, Mr. Geoffrey Pearce and Miss Gayle Wever, cleaned and repaired walls and preserved artifacts. In addition, Miss Karen Krause began the tracing of relief and painted scenes, and Mrs. Marie Cerny and Mrs. Maureen Pearce saw to the washing and numbering of seemingly endless potsherds in preparation for our ceramic analysis. As Director, I served mainly as photographer, site supervisor, and business manager for the expedition. We were extremely fortunate to have as Inspector Mr. Nagi Amir, who was both good friend and capable adviser and helped us solve many of our most difficult problems. We also succeeded to obtain in the afternoons the services of Mr. Hassan el-Ashiry of the Documentation Center to begin to make a plan of the tomb of Nebwenenef.

We were financed again largely by a grant of United States Government counterpart funds administered through the American Interests Section of the Spanish Embassy in Cairo, under the Foreign Currency Program of the Office of International Activities of the Smithsonian Institution, Washington. We have here also to acknowledge the aid and assistance given to us by Dr. Gamal Mokhtar, Under Secretary of State for Antiquities, and the members of the Antiquities Department in Cairo and at Luxor, especially Mr. Abu el-Ayun Barakat, Chief Inspector for the Theban Necropolis at Gurna and Mr. Ragai Zaky Girgis, Chief Architect for Upper Egypt at Qurna.

The most important new results of our work came from the excavation of the burial tunnels of tombs 35 and 157. That of Tomb 35 (Bekenkhons I) we nearly completed, it being only about 32.5 meters in length. There only remains to be finished a large intrusive pit of unknown depth cut into the floor of the burial chamber itself. Tomb 157 (Nebwenenef) proved to be a much bigger undertaking, however, its burial tunnel being about 100 meters long with even a subterranean pillared hall. Of its total length only about 20 meters were cleared this season. A major discovery was the late intrusive burial chamber of the Third Prophet of Amun Ankhefenkhonsu, the son of Nesmin and Taisheru. This small room, cut into the floor of the burial tunnel of the tomb of Nebwenenef, had been plundered, but many interesting fragments remained for us. As before, all debris was sieved.

Among the most important artifacts recovered this year are the head of a very well preserved, near life-size black granite statue of the wife of Nebwenenef; an intact papyrus roll which proved to be a small late version of the Book of the Dead inscribed for a certain Mutirdis; thousands of fragments of several other papyri; a small lapis lazuli seal carved in the form of the name of Amun; some small decorated pieces of thin

beaten electrum; a late silver signet ring; a small late uninscribed limestone offering table with extremely fine relief decoration; the bezel of a blue faience ring inscribed for Ramesses II; several painted wooden ba - and Sokar birds; a fragment of a faience shawabti of Bekenkhons; an intact blue-green faience New Years vase.

On the broad hall of the tomb of Nebwenenef we discovered a new fragmentary cross-word stele and an unexcavated burial shaft under its long-known companion, and we started to make arrangements for the removal of several modern houses now encumbering its courtyard. Finally, we opened and installed a locked iron door across the entrance of the tomb of Viceroy of Kush Anhotep (No. 300) and identified Tomb 286 (Niay) as the probable source for a painted wall fragment now in the Louvre.

We intend to return to resume our work in February of 1973.

TROIS CAMPAGNES DE FOUILLES DANS L'ASSASSIF Par Herman De Meulenaere, Directeur des Fouilles Belges en Égypte

Le Comité des Fouilles belges en Égypte vient de clôturer sa troisième campagne dans l'Assassif, un des secteurs de la nécropole thébaine situé à proximité du temple de Deir el Bahri. Ce site remplace en quelque sorte les fouilles d'Elkab, suspendues provisoirement en raison des mesures de sécurité prises par les autorités militaires égyptiennes à la suite du conflit israélo-arabe.

Trois campagnes de fouilles, placées sous la direction de H. De Meulenaere, se sont succédées: du 4 au 28 octobre 1970, du 14 février au 25 mars 1971, du 14 décembre 1971 au 25 janvier 1972.

Divers travaux ont été effectués au cours de ces trois campagnes.

A. LA SALLE D'EMBAUMEMENT D'ABA

Les fouilles ont commencé, en octobre 1970, de part et d'autre de l'entrée du tombeau de Kherouef (n° 192 de la nécropole thébaine). Si le choix s'est porté sur cet endroit, c'est principalement parce que la couche de déblais ne paraissait y avoir qu'une épaisseur de trois à quatre mètres. Dans le secteur gauche, situé à côté d'une route, le sol ne consistait qu'en éclats de calcaire et ne contenait aucun objet. A droite, en revanche, la fouille s'est révélée extrêmement fructueuse. Dès les premiers coups de pioche, on a pu constater la présence d'une construction en briques crues très ruinée d'une forme irrégulière. Une belle découverte, en l'espèce d'un splendide cercueil en bois peint, a révélé quelques jours à peine après avoir commencé les investigations, qu'il s'agissait d'une salle d'embaumement. Le cercueil est au nom d'Aba, qui était directeur de l'administration civile à Thèbes sous le règne de Psammétique I (664-610 av. J.-C.). Impeccablement conservé et entièrement couvert d'inscriptions et de scènes funéraires, il représente Aba avec un visage vert foncé, des yeux d'obsidienne incrustée et une perruque rayés jaune et bleu. Il ne contenait pas la momie d'Aba, qui a dû se trouver dans la tombe souterraine explorée au cours du 19e siècle, mais des linges et des aromates ayant servi à la momification du défunt. Au pied du cercueil était déposée une caisse en bois contenant d'autres matières d'embaumement.

A trois endroits différents de la pièce, les fouilleurs ont découvert successivement sept grandes jarres, bien conservées mais absolument vides, qui ont dû contenir les liquides ayant servi aux opérations de momification. Ces poteries sont recouvertes d'un vernis et pour la plupart décorées de motifs floraux. Soigneusement calées avec des morceaux de calcaire, elles ont été retrouvées dans l'état où les embaumeurs les ont abandonnées il y a 2,600 ans.

La fouille de ce secteur et des secteurs avoisinants a en outre produit d'innombrables petits fragments de relief, provenant des chambres souterraines du tombeau d'Aba auquel appartient la salle d'embaumement. Ces pièces ont été remises à une équipe de l'Institut Archéologique Allemand qui étudie en ce moment les substructions du tombeau en vue d'une nouvelle édition. Pour qu'on puisse se faire une idée plus précise de la superstructure de ce monument funéraire, disparue depuis longtemps, on a examiné, dans les derniers jours de janvier 1972, un terrain contigu à la salle d'embaumement; cette fouille a permis de conclure qu'il existait à cet endroit une cour ouverte avec un escalier conduisant aux salles souterraines. A une époque postérieure, probablement sous l'occupation romaine, un four a été aménagé dans un angle de cette cour; la céramique abondante qu'on y a retrouvée est généralement en bon état de conservation.

B. Puits FUNÉRAIRE DU NOUVEL EMPIRE

Pendant le dégagement de la salle d'embaumement d'Aba, on a trouvé l'ouverture d'un puits funéraire, creusé dans le rocher. Son contenu a été examiné au prix de sérieux efforts. En effet, le puits a environ 11 m. de profondeur et donne accès à une petite pièce carrée dont le plafond était en grande partie effondré au moment de la découverte. Au cours de l'évacuation des déblais qu'il a fallu arrêter prématurément en raison du danger que constituerait l'effondrement total de la chambre souterraine, on a ramassé une quantité de céramique en fort mauvais état de conservation et quelques menus objets. Il est apparu ainsi que la sépulture remonte au Nouvel Empire et qu'elle a été pillée précédemment.

C. LE TOMBEAU DE PETEHORRESNE

Dès février 1971 les fouilleurs ont commencé à déblayer la superstructure d'un tombeau, dont ils supposèrent qu'elle appartenait à trois chambres souterraines qui sont accessibles grâce à un étroit passage creusé par des voleurs. Les parois de ces chambres souterraines, encore encombrées de déblais, sont entièrement recouvertes de reliefs et d'inscriptions qui, jusqu'à présent, n'ont jamais attiré l'attention des égyptologues. Le propriétaire de cette tombe est un haut fonctionnaire, nommé Pétehorresne, qui vécut sous le règne de Néchao II. Il est l'arrière-petit-fils du propriétaire du sarcophage, trouvé en octobre 1970. On comprendra pourquoi les fouilleurs ont voulu à tout prix découvrir la superstructure de son tombeau. Le dégagement du pylône et de la première cour a pris trois semaines. La longue durée de ces travaux s'explique par l'énorme couche de déblais, épaisse de plusieurs mètres, que des fouilleurs antérieurs y avaient entassé au cours des cent dernières années. Derrière la cour, on a trouvé l'escalier conduisant à la partie souterraine. Après quelques marches celui-ci oblique à droite et passe par une porte très ruinée qui s'ouvre sur une chambre. L'escalier continue à descendre au milieu de cette chambre dont les parois sont entièrement couvertes d'inscriptions funéraires. Pour la déblayer et éviter qu'il se produise des glissements de terrain dans les environs immédiats de la fouille, il a fallu qu'on construise des murs de soutènement. Ces efforts furent largement récompensés par la découverte d'une deuxième porte à la fin de l'escalier. Les inscriptions de cette porte permettent de dater le tombeau du règne de Néchao II (610-594 av. J.-Chr.).

Lorsque les travaux ont été repris en décembre 1971, on a d'abord examiné un puits funéraire qui se trouvait au milieu de la première cour. Profond d'environ deux mètres, il ne contenait plus aucun objet. Ensuite, on a systématiquement démoli un four qu'on avait trouvé dans l'angle sud-est de la même cour et qui semblait appartenir à l'époque romaine. Il était construit sur une sépulture plus ancienne dont on a pu recueillir quelques petits objets en fort mauvais état. Ces travaux étaient nécessaires pour que la cour puisse être à nouveau remblayée.

La fouille de la pièce située à la fin de l'escalier a occupé presque toute la saison. Elle a conduit au dégagement d'une cour ouverte, admirablement conservée, dont le sol se trouve à environ dix mètres de profondeur. De nouveaux murs de soutènement ont dû être construits pour la protéger. La cour mesure 6.30 m. sur 7 m. et est pourvu, sur les longs côtés, de portiques soutenus chacun par trois piliers. Toutes les surfaces disponibles ont été recouvertes d'inscriptions et de figurations funéraires. Les textes qui couvrent les piliers appartiennent à un "Rituel des Heures du Jour et de la Nuit" dont aucune version complète n'existait auparavant.

A l'ouest, la cour ouverte donne accès à la première des salles souterraines au moyen d'un passage voûte dont les parois sont également décorées.

Pendant les travaux de dégagement on a recueilli de nombreux objets provenant d'inhumations intrusives et une quantité impressionnante de poterie qu'on est tenté d'attribuer à l'époque romaine. Sur le sol de la cour ouverte furent ramassés des fragments de vases canopes portant le nom du propriétaire de la tombe et de sa mère. Signalons en outre quatre panneaux de bois avec des scènes peintes et une planchette intacte portant un hymne à Osiris écrit dans un hiéroglyphe très lisible.

La prochaine campagne, prévue pour novembre-décembre 1972, sera entièrement consacrée au dégagement des salles souterraines encore partiellement enfouies sous les décombres.

D. RELEVÉ DE OMBES RAMESSIDES

Pendant toute la durée des trois campagnes des égyptologues se sont occupés du relevé épigraphique et archéologique de quatre tombes ramessides, situées dans la concession. Ce sont les nos. 25 (Amonemheb), 364 (Amonemheb) 387 (Meriptah) et 406 (Piay). Si ces tombes, accessibles depuis longtemps, n'ont pas été étudiées plus tôt, c'est essentiellement parce qu'il faut beaucoup de courage pour entreprendre ce travail. La décoration et les inscriptions sont gravement mutilées et les spécialistes doivent avoir recours à des procédés divers et complémentaires pour reconstituer les scènes dont on devine l'existence sur les parois. Les principaux de ces moyens sont la photographie et le calque. Il arrive cependant que les murs sont tellement délabrés qu'il faut se contenter de porter sur du papier millimètre les quelques traces encore visibles.

Si les crédits alloués le permettent, le Comité se propose de relever successivement la douzaine d'hypogées ramessides qui se trouvent dans sa concession en vue de préparer une publication globale des "Tombeaux ramessides de l'Assassif".

ARCE FELLOWS

The series of evening Fellows' seminars, held at the Center, has proved extremely popular, with each Fellow presenting his project and leading a lively discussion in the question and answer period which followed each presentation. Interested scholars from other institutions have been invited to attend.

Following are the topics which were presented. On April 15: Mrs. Margot Badran, PhD candidate at Harvard University: "Hoda Sha'arawi and the Egyptian Feminist Movement: An Attempt to Change the Attitudes and Institutions of a Society", and Mr. Lewis B. Ware, PhD candidate at Princeton University: "Jurji Zaydan: Popularizer of Western Ideas"; on April 19: Miss Lois Aroian, PhD candidate at University of Michigan: "Dar al Ulum in Egyptian Society, the First Fifty Years", and Dr. Daniel Crecelius, Associate Professor at California State College, Los Angeles: "The Waqqfiyah of

FELLOWS ORIENTATION 1971-72*

Fustat**



Above: Dr. George Scanlon, Project Director, briefing the Fellows



Left: Exploring the sewage system cut from solid rock

- * ARCE Fellows funded by the Bureau of Educational and Cultural Affairs of the U. S. Department of State and by the U. S. Office of Education, Department of Health, Education and Welfare.
- ** Project funded by the Smithsonian Institution through ARCE.

FELLOWS

Spring 1972



Front Row (left to right): W. Herbert Dixon, Elye L. Pitts, Lois A. Aioian, Judith A. Gran, Darrell I. Dykstra, Clement M. Henry.
 Back Row (left to right): Farhat J. Ziadeh, Daniel N. Crecelius, Charles E. Butterworth, David F. Waines, Wilfrid J. Rollman, Peter F. Abboud, Richard A. Fazzini, Lewis B. Ware.
 (in Cairo at the time but not in the picture: Salih J. Altoma)

Muhammed Bey Abu al-Dhahab"; on May 3: Mr. Russell Y. Smith, PhD candidate at Ohio State University: "A Study of Saad Zaghloul's Early Career and his Formation as a Nationalist prior to 1919"; on May 17: Mr. Wilfrid Rollman, PhD candidate at the University of Michigan: "The Development of Relations between Egypt and the Maghreb, 1805-49", and Mr. David Waines, PhD candidate at McGill University: "The Egyptian Interlude in Syria, 1831-40; A Study of Mohammed Ali's Foreign Policy"; on May 29: Miss Judith Gran, PhD candidate at the University of Chicago: "The Social Bases of the 1919 Revolution in the Provinces of Egypt"; and Dr. Salih Altoma, Associate Professor at Indiana University: "A Thematic Study of Postwar Arabic Drama, 1945-1970"; on June 7: Mr. Darrell Dykstra, PhD candidate at the University of Michigan: "An Examination of the Achievements and Ideas of Ali Mubarak", and Dr. Peter Abboud, Associate Professor at the University of Texas in Austin: "Some Aspects of Cairo Arabic Syntax and Phonology"; on June 14: Dr. Charles Butterworth, former ARCE Fellow, Assistant Professor at the University of Maryland: "The Political Teaching of Ibn Rushd"; and Dr. Farhat Ziadeh, member of the ARCE Board of Governors and Professor at the University of Washington: "Editing *Adab al Qadi* by Al Kassaf and Commentary by the Jurist Al-Jassas"; and on June 12, though not strictly ARCE Fellows but active participants in the series of seminars: Mr. Robert Springborg, PhD candidate at Stanford University: "Public Administration and Management in Egypt", and Dr. Peter Bechtold, Assistant Professor at the University of Maryland: "New Attempts at Arab Unity".

On May 23 a daughter, Jehanne, was born to ARCE Fellow Dr. Clement Henry and his wife, making her the youngest of our growing number of Very Junior Fellows.

On May 10 Dr. Iliya Harik, ARCE Fellow in 1966-67 and Distinguished Visiting Lecturer from Indiana University, lectured at the American University in Cairo on "Emergence of Local Leadership in Egypt". The lecture was extremely well attended.

NOTES ON ACTIVITIES IN CAIRO

Department of Antiquities

The Council of the Organization of Antiquities, a newly-created inter-ministerial body, held its first organizational meeting on June 17, 1972. The Council will have a large degree of autonomy and its decisions will be above the cabinet level, equivalent to those of Vice President of the Republic. The Council will meet rarely, probably not more than twice a year, to discuss matters of high-level policy. It will not replace the Permanent Committee, which will continue to rule on archaeological concessions. The English nomenclature has not yet been settled, but for the time being the new body will be called the Organization of Antiquities, to be presided over by the Council.

Recommendations for promotion in personal rank and the accompanying emoluments, have been made for certain members of the Council, as follows: the Chairman, Dr. Mokhtar, to be Vice-Minister of Culture; the Director of the Organization, Dr. Iskander, to be Under Secretary; and Dr. Hamdy, Dr. Adam, Dr. Qadri, Mr. Orabi and Dr. Riad to have the personal rank of Director General.

A few matters are still to be decided. It is possible that the duties of the Director of Antiquities may be shared by an Islamicist and an Egyptologist, in which case Dr. Henry Riad might also sit on the Council.

As presently constituted, the Council of the Organization of Antiquities consists of eighteen members: the Chairman (or President), the Director, the heads of the four departments within the Department of Antiquities, four individual members, and the under secretaries of eight ministries.

The actual composition of the Council is as follows:

Chairman: Dr. Gamal Mokhtar

Director: Dr. Zaki Iskander

Four Department Heads:

Dr. Ahmed Hamdy, Antiquities

Dr. Shehata Adam, Center of Documentation

Dr. Ahmed Qadri, Nubian Monuments

Mr. Fuad Orabi, Sound and Light

Four Individual Members:

Dr. Ahmed Fakhry

Dr. Moneim Abu Bakr

Dr. Ahmed Badawi

Mr. Kamal Malakh

Eight Under Secretaries from other ministries to include:
Ministries of Information, Treasury, Tourism, Supply,
Housing, Waqfs, Higher Education and Economy and
Foreign Trade.

A R C E

In mid-May Dr. Donald B. Redford and members of his expedition arrived in Cairo and proceeded to Luxor to continue the project of clearing and publishing the Temple of Osiris Hkz dt in the Karnak Complex. The expedition, funded by the Smithsonian Institution, is sponsored jointly by the American Research Center and the Society for the Study of Egyptian Antiquities in Toronto.

In early June Dr. Kent Weeks of the American University in Cairo and his expedition initiated their first season of recording the Old Kingdom mastabas of Ity, Iymetry, Shepseskafankh and Neferbaupth in the Western Cemetery in Giza. This also is an ARCE sponsored project, funded by the Smithsonian.

The third of this year's series of public lectures held at the Cairo Center was delivered on the evening of May 10 by Dr. Donald Redford of the University of Toronto, whose subject was the Akhenaten Temple Project, sponsored by the University of Pennsylvania and funded by the Smithsonian Institution through ARCE, and directed by Dr. Redford.

OTHER

On May 9 Mr. Lanny Bell of the University Museum of the University of Pennsylvania completed another season at Dira Abu el-Naga. (For a summary of the season see Mr. Bell's report elsewhere in this issue.)

The palace of Mohammed Ali, which housed the Gowhara Museum, was virtually destroyed by fire on June 11. Fortunately most of the valuable objects, stored in the eastern wing of the Palace, constructed of stone, were saved. However, the throne room, the dining hall, the "Watch Room" and six other rooms were completely gutted by the fire which raged for four hours before being brought under control.

THE CENTER'S GUEST BOOK

An unprecedented influx of tourists and visitors to Egypt during the spring and early summer has put hotel space in both Cairo and Luxor at a premium. Unless hotel reservations had been made weeks in advance, accommodations at the first or second class hotels were not available, and in some instances visitors having confirmed reservations in some of the leading hotels arrived only to find that there was no space. The influx promises to be resumed this fall, and as of June neither the Nile Hilton nor the Sheraton can accept any more reservations for October. Organized tourist groups, chartered flights and delegates to conferences accounted for the majority of visitors who seemed to come from both Eastern and Western Europe and from the United States.

The Center's first visitors in April were, appropriately, Dr. Aziz Atiya, a member of the ARCE Board of Governors from the University of Utah, and his wife. Mr. Hanny El Feiny, Director of the Sugar and Distillery Co. of Egypt at Nag Hammadi, called to discuss the manuscript of a history of Abydos on which he is collaborating with Omm Seti. Dr. Ralph Pinder Wilson, of the British Museum in London, and Professor Gyllingsvaard from Stockholm were in Cairo for a few weeks collaborating with Dr. George Scanlon on a study of the glass and pottery from Fustat. Miss Dorothy Shepherd of the Cleveland Museum was in Egypt for two weeks to study textiles, during which time she was able to visit the looms at Akhmim. Members of the Chicago House Epigraphic Survey Team, having completed another season at the Temple of Khonsu, passed through Cairo on their way home to the States and England. The team included the retiring Director, Dr. Charles Nims, and his wife Myrtle, as well as the new Director, Dr. Edward Wente, and his wife Leila. Dr. and Mrs. David Abdo, of UNWRA-UNESCO, Beirut, called. The Center was able to assist Mr. and Mrs. Geoffrey Pierce and Mr. William Murnane, who had been with Mr. Lanny Bell at Dra Abu el-Naga and who brought word of the expedition's progress. Mr. Malcolm H. Wiener of the Archaeological Institute of America, called for assistance in obtaining access to antiquities sites in Luxor, and Mr. George Rentz of the Hoover Institution at Stanford University stopped by for a visit. Visitors from the American University in Cairo included Dr. Enid Hill, Associate Professor of Political Science, Miss Shikha Dalal of the Social Research Center and Mrs. Elizabeth Rodenbeck. Foreign scholars visiting the Center in April included Dr. Herman te Velde of the University of Gromingen in Holland and Miss Barbara Cremicek of the Polish Institute. Egyptian scholars and friends calling at the Center were: Dr. Abdel Moneim Omar, Under Secretary of State in the Ministry of Culture; Dr. Abdel Aziz Shennawy of Al Azhar University; Mr. Fawzy Mikawy, Assistant Lecturer at Cairo University; Mr. Yacoub Farah, former Chief Inspector of Antiquities, Cairo; and Mr. Albert Shoucair, photographer. Other visitors during April included: Mr. and Mrs. Yehya Asad of Hull, England; Mr. and Mrs. Virgil White of Holland, Michigan; and Mr. André Bishop of New York City.

During May, members of Professor Redford's expedition working on the Temple of Osiris Hkz dt in Karnak, were processed through the Center on their way to Luxor. Mrs. Robert A. Prentice and her husband, for whom the Center had arranged access to manuscripts in the Dar al Kutub, spent ten days working out of the Center. Mr. and Mrs. Romuald Schild of the Polish Academy of Sciences in Warsaw called to enquire about

archaeological activities in Egypt. Mr. James H. Le Feaver, of the U. S. Department of Commerce, called with a note of introduction. The Center was able to assist Dr. Hans Goedicke, Chairman of the Department of Near Eastern Studies at Johns Hopkins University, in investigating the possibility of an archaeological concession under ARCE sponsorship. Dr. William Kelly Simpson of the Boston Museum of Fine Arts and member of the ARCE Board of Governors spent ten days in Cairo. Mr. Richard H. Nolte, Executive Director of the Institute of Current World Affairs and Ambassador Designate to Egypt in 1967, called to discuss matters of mutual interest. Members of Dr. Kent Weeks's expedition to carry out an epigraphic survey of selected mastabas in the Western Cemetery at Giza began to arrive in Cairo before the end of the month. Miss Sondra Hale, ARCE Fellow who had completed research in the Sudan, stopped by on her way back to the States. Other visitors during May included: Mr. Hermann Bechtold of Germany, Miss Kathy McLay of the Royal Ontario Museum, Mr. and Mrs. Richard Sears of the Phillips Petroleum Company in Alexandria, Miss Connie Hilliard of the A.U.C., and Dr. Mounir Megally of Cairo University's Institute of Archaeology.

Among those attending a lecture on the Akhenaten Temple Project at the Center on May 10 by Professor Donald Redford of Toronto University were: Canadian Ambassador David Stansfield and Counselor of the Canadian Embassy Gary Harman, Professor G. Posener and Jean and Helen Jacquet of the French Institute, Director of the Dutch Institute and Mrs. Willem Stoetzer, Mr. and Mrs. Lanny Bell, Honorary ARCE Member Father Anawati, Mrs. Ahmed Fakhry, Judge Jasper Brinton, Dr. Cristal Kessler, and members of Professor Redford's staff.

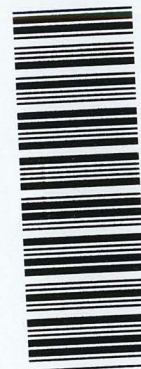
During June the remaining members of Dr. Weeks's expedition arrived to begin work in Giza, as well as another member of Dr. Redford's expedition in Luxor. The Center offered advice and coffee to three undergraduate students from De Pauw University. Dr. Otto Schaden with two colleagues, all from the University of Minnesota, stopped by to be briefed on the general situation en route to begin clearing the Tomb of Ay in Luxor.



FELLOWS ORIENTATION 1971-72

On the Roof of the Mosque of Ibn Toulun

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